VOL. I. APRIL, 1886. No. 4.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. APRIL, 1886. No. 4.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

Our readers will be glad to know that The Unitarian goes to press at the beginning of its fourth month with over 4,700 paid subscriptions. This is extraordinary. But there are thousands more of homes all over the land where our glad Unitarian Gospel of Truth and Freedom, of God's Fatherhood and Man's Brotherhood, ought to go. Who will help us to find them?

The latest conspicuous comer into the Liberal Christian ranks from the orthodox ministry is Rev. M. D. Shutter, of Minneapolis, Minn., late pastor of the Olivet Baptist church of that city. Mr. Shutter came to Minneapolis five years ago from the Baptist divinity school in Chicago. He has steadily grown in the confidence of his people and in general popularity in the city, and has gathered around him a large congregation. A year or two ago his society, under his efficient leadership, built a fine church edifice, the best on the east side of the river. For two or three years he has been growing dissatisfied with the theology which he was expected to preach, and more and more has dropped theology out of his preaching and substituted for it the living themes of practical life. As a result, few of his denominational brethren suspected the real drift of his thought, until he came before his church two or three Sundays ago announcing his resignation, with a frank statement of the reason therefor, that he was "no longer in sympathy with the Baptist denomination". His Baptist brethren speak very highly of his ability and character, and of the work that he has done among them, while at the same time expressing their deep sorrow at what they call his "sad lapse". He will at once seek a pulpit in either the Unitarian or Universalist body—probably the former.

In the death of John B. Gough the modern temperance cause has lost its most effective popular orator. Indeed our generation has seen hardly another man who on any great philanthropic or humanitarian theme could hold a congregation of all classes of people and all grades of culture so absolutely in his hands—carrying them on so completely at his will to resolve, to indignation, to applause, to laughter, or to tears. His life was in its way eventful, not unmixed with sorrow and tragedy, but considering its humble and unpromising beginning remarkably successful, and certainly very useful. His death has been and long will be sincerely mourned by thousands whom his fervent appeals have strengthened and blessed. The temperance work is passing on to somewhat new phases, and it is already coming to be seen that such work as Mr. Gough did must be supplemented by much of a very different character if the temperance cause is to achieve that success which all lovers of their kind desire for it; but it will be long before in this or any other land it finds a more fervid or gifted or laborious apostle, or one more useful in his age and generation than John B. Gough.

By the death of Mrs. Anagnos, daughter of Julia Ward Howe and the late

Dr. Samuel G. Howe, and wife of M. Anagnos, Superintendent of the Perkins Institute for the Blind, Boston loses one of its best known, most admired and most useful women. She was president of the Boston Metaphysical Club, a social leader, a woman of culture and benevolence. Her loss will be deplored by a large circle.

AMIDST the strikes and lock-outs and socialistic agitations and wars between capital and labor of our day, we have seen no wiser words, none that seem to us to go more straight to the heart of the whole matter, than these from Oliver Wendell Holmes:

"Our dangerous rich men can make themselves hated, held as enemies of the race, or beloved and recognized as its benefactors. The clouds of discontent are threatening, but if the gold-pointed lightning-rods are rightly distributed the destructive element may be drawn off silently and harmlessly. For it cannot be repeated too often that the safety of great wealth with us, lies in obedience to the new version of the Old World maxim, *Richesse oblige*."

THE Kentucky senate has passed a bill prohibiting the sale of pistols and bowie knives. When will the legislatures of all our States be wise enough to enact laws either prohibiting or heavily taxing the sale of revolvers, those curses of our time?

IT is interesting to notice what it is that a great scientist like Prof. Huxley thinks true religion to be, and what a strong and unequivocal indorsement he gives to that idea of religion which comes down to us from the ancient Hebrews, in the Prophetical Judaism of the Old Testament and the Christianity of the New. In the *Nineteenth Century* article from which we quoted last month, Prof. Huxley, with great force and insight, says:

"In the eighth century B. C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which seems to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle:

"'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

"If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while if it adds thereto, I think it obscures the perfect ideal of religion."

ONE of the Chinese Buddhist religious vows is this:

"Never will I seek, nor receive, private, individual salvation—never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered never will I leave the world of sin, sorrow and struggle, but will remain where I am."

Have we not here a nobler religion than that which prays: "Lord save me, take me into thy heaven of bliss, even if my loved ones and half thy human children suffer forever in torments?"

WE have received the Year Books of the Spring Garden Church, Philadelphia, the First Congregational Unitarian Church of Cincinnati, and Unity Church, St. Paul. They have proved to us so interesting that we regret our limited space does not permit us to take our readers through page after page of the good things they contain. We have long believed in such annual church publications—year books, calendars, annual reports—little matter what we call them. Such a definite summing up of a church's work once a year helps a church to know itself, to see something of its achievements and be encouraged by them, and to discern its lacks to the end that it may undertake better things. It is the church's annual "taking account of stock", end of term "written examination", yearly "account of its stewardship" rendered to itself and the community. It is something which tends to knit a church together, to give its members a new sense of organic unity. It is a look backward that generates motive power to go forward. No one can read such an annual report of his church's aims and work as these which Mr. Ames, or Mr. Thayer, or Mr. MacCauley has given us, without feeling instinctively that it is a little better worth while to belong to an organization which means all this, and to work and give money for its maintenance.

"FREEDOM, fellowship and character in religion!" This is a noble motto.

Every one of the four words that make it up is large and rich in meaning. To this all Unitarians and most non-Unitarians will agree, though the first three words are perhaps especially dear to Unitarians. Probably there is not a Unitarian living who would not say instantly that these, as well as a half a dozen or a dozen other words equally great, for example, Truth, Love, Service, Duty, God, Christianity, Worship, express vital, essential, never-to-be-surrendered elements in Unitarianism. But why should any wish to single out these four particular words from among their equally great, if not in some cases greater, sisters, and say these alone, these and not those, are essential Unitarianism? Is Unitarianism no larger, no richer than just these four words? Are there no elements in religion that we think *vital except* freedom, fellowship and character? Do we not think truth in religion also vital? And beneficence in religion, is not that vital? And self-sacrifice, can that be lost sight of? Or belief in God, is not that necessary, if our religion is to be a high or worthy one? Or worship in religion, is not this as essential as freedom, fellowship and character in religion? Let us be careful. It is easy to look with narrow vision. It is easy to mistake parts for wholes, or the less for the greater. Freedom, fellowship and character in religion? Yes! Unitarianism stands for that, unquestionably and heartily; but certain other very deep things, certain other very high things, also, it always has stood for. We think it does still; we think it always will. If "the eye may not say to the hand, I have no need of thee", surely neither eye nor hand may say to *head* or *heart*, We have no need of thee. Let us not be blinded by a formula, even if that formula be one which we have said many times. Mottoes are good if we remember that they are only fragments. Robert Collyer reminds us, in one of his books, that the two blades of a pair of shears, highly useful together, separated become only two poor daggers. Is "freedom, fellowship and character in religion" that half-Unitarianism which, joined with the other quite as essential half—Truth, Beneficence, God, Worship—will go forward to do its work and bless the world, but which, torn from that other half, can have power only to become a poor dagger to wound and destroy peace and prosperity?

Boston Unitarians are happy and proud, as surely they have good reason to be, over the noble new denominational building on the corner of Beacon and Bowdoin streets, which is just receiving its finishing touches and will be ready for formal opening and dedication next month. Nor is the joy confined to Boston. All their brethren throughout the land are happy too. Unitarians far and near have by their gifts helped erect the building, and the love and interest of such and thousands of others are builded into its very walls. This new and fine denominational home should do something to deepen the unity of spirit and feeling in our body, something to increase the dimensions and effectiveness of our denominational work, something to make us all realize more than ever that we have a permanent and immensely important mission among the Christian bodies of this country. Says the greatest of poets:

"How far that little candle throws his beams!"

and the greatest of religious teachers: "Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Now that we have on Beacon Hill so noble a light-tower, is it too much as a denomination to resolve to make its light seen and rejoiced in the world over?

THE WESTERN ANNIVERSARIES.

The next meeting of the Western Conference is to be held at Cincinnati, May 11–14. The opening sermon will be preached by Rev. Chester Covell of Buda; subject, "Thirty Years in the Western Ministry." Some of the subjects to be discussed are: "The Child in the Church", "Confirmation", "Temperance Work in Church and Sunday-School", "A Unitarian Church for every Village in America", "Cheap Church Buildings", "Who Owns the Money of the World?"

Papers or addresses will be given by, among others, J. C. Learned, Miss M. A. Safford, J. Ll. Jones, Oscar Clute, J. L. Silsbee, C. L. Eliot, and it is hoped Henry George. The Western Conference, the Women's Western Conference and the Western S. S. Society will hold their annual meetings, as usual, together, the combined anniversaries beginning on Tuesday morning and lasting until Friday noon.

Will not all the Western churches begin at once making their preparations for these meetings—first, by seeing that their financial apportionments are promptly met, especially that to the larger and more important body, the Western Conference—and, secondly, by getting their delegates appointed,—delegates who will be sure to go, and go with a real interest in the cause and a mind to work?

IS NOT A UNITARIAN CHURCH PRACTICABLE IN EVERY VILLAGE IN AMERICA?

In nearly all towns of one thousand population or over there are a number of men and women who sympathize with Unitarian thought in religion. But in most of the smaller towns, and in many of the larger ones, these Unitarians are unwilling to organize a church. As a rule this unwillingness is based on a wise caution on their part as to the expenses of a church. In talking with business men who are accustomed to look at the financial side of every question, they often urge this objection. They will enumerate the expenses. First, a church building, which in the smaller towns they will put at about $5,000, and in larger towns at about $10,000; then a minister at a salary of $1,500 to $2,500; then choir, Sunday-school, janitor, fuel, light, at from $200 to $500 a year; making in all a sum of $5,000 to $10,000 as a first investment in church property, and then an annual expense of $1,700 to $3,000 for current expenses. Having put these figures on paper, they say strongly that there is no possibility in their town of meeting such expenses, and hence they will not attempt to organize.

In considering this subject it is necessary to admit, in the first place, that these business men are right, as they look at the question. It is necessary to make provision for the financial side of the church. It is unwise in the extreme to incur heavy church debts. It is very short-sighted for a few people of small means to attempt to pay a large sum for the luxury of a popular preacher and fine music.

But there is another way of looking at the matter, a way which will lead to none of the financial troubles which the business men so wisely fear.

A church is a company of men and women who meet for moral and religious culture, beneficence and simple worship. Such a meeting may be in a kitchen, a parlor, a grove, or it may be in the costly church or the magnificent cathedral. The small meeting in the humble place is surely as true a church as the large meeting in the large and costly place. In any town the Unitarians, and those who sympathize with them, can meet in each others' parlors and there organize and conduct a church of the most genuine kind, a church of brotherhood, of work, of thought, and of worship.

The work that such a church can do lies all around. Animals are to be saved from cruelty, children are to be protected from cruelty and suffering, poor mothers are to be encouraged and helped, weak men are to be strengthened and aided in mastering themselves. The ventilation and the drainage at the school houses need looking after, lest there come another attack of diphtheria. The prisons and the poor-houses must be visited and kept in a healthy and comfortable condition. A Sunday-school is to be organized, in which children and young people can be taught morality and religion without superstition. The social and moral and religious life of the men and women who make up the church needs strengthening and cultivating. For all this social, charitable, educational and religious work a costly church building and a costly minister are not essential. All can be successfully done without a church building and without a minister.

The home of one of the friends can

be the headquarters for all meetings. The men and women of the church are quite capable of doing all the work of the church. In doing this work they will help their town, help the various causes for which they work, help their church, and help themselves. As a matter of fact, wherever we have now a working church with a minister, a very large part of this work is done by the men and women, in order to leave the minister free to prepare his Sunday work in the pulpit. If they have no minister at all, they can still do the educational and charitable work which they would do if they had a minister. And as regards the Sunday work, the preaching and the praying, a minister is by no means essential. A practical man or woman, who meets daily the difficulties of life, can often talk or write more to the point, as to daily practical religion, than most ministers. Such a man or woman can speak from the depths of the heart and the mind in prayer. Or, if they are unwilling to trust themselves in the utterance of vocal prayer, they can read from the rich prayers of Parker and Martineau and others that have happily found their way into print. And so of the preaching. If none of the members feel like speaking or writing, they can select sermons or essays that have come glowing with warmth and freighted with thought from the hearts and minds of Channing, Dewey, Parker, Bellows, and a host of others. Such sermons will be wonderfully better than any they could expect to hear from such living preachers as they would be able to find in neighboring churches, or even in their own, if they had a preacher.

Here, then, we have a living, working church of the most genuine kind, and yet no expense has been incurred for a preacher, and none for a house if the meetings are held in the members' homes. If the meetings are held in a hall, there will be a small expense for rent. All the other expenses, for books, charities, education, public improvements, etc., could be made as small or as large as circumstances demanded. A true and helpful church could be conducted at almost no money outlay. What is there in the way of our having such churches in every town in all our states? There is nothing in the way, except that our people have not yet thought of organizing in this manner. They have been accustomed to think of a church as requiring a church building and a minister, and they do not see how practical a thing it is to get along without a building and without a minister. But they are beginning to think about it. Recently a young lawyer in a town in Iowa expressed to me his strong desire for such a meeting, and looked over with me the factors that promised success if such a meeting could be organized. In other places I hear about the same talk. Once thinking in this direction, the people will ere long put their thought into action, and we shall have churches of the people in which all the men and women will be true "ministers of the gospel".

O. C.

HOME WORSHIP.

Unitarianism is to some extent a revolt—a revolt against, among other things, old forms of home worship carried out perfunctorily after the life had gone out of them, and old systems of religious training of the young that were solemn and serious and stern to an extreme degree. It was proper that there should be a revolt. But revolts always have an element of danger in them. The danger is that the revolters may go too far, and become extremists in an opposite direction. Have we as Unitarians erred just here? In trying to get away from formalism, have we forgotten that forms have a real place and value? We have said, "It is the *spirit* of worship that we want, not the externalities." Yes, but have we sufficiently borne in mind that internalities must have externalities to hold them; and that if the body without the spirit is dead, the spirit is pretty likely to be absent where there is no body? I cannot but think it is a very serious thing —nothing less than a calamity—if any of us have dropped distinct religious culture from the home; if any of us fail

to set aside at least some part of the day, five minutes, if no more, regularly for family devotion—I mean for father and mother and children to think quietly and reverently together of the deep and earnest things of life; together to feel, and in some simple way to express, gratitude for life's blessings to the Giver of all, and together to look upward for the wisdom and strength and guidance that all need. And I think it is a loss out of our children's lives greater than we can tell, if we allow them to pass through those tender young years of theirs, back to which they will look all their lives through as charmed years, without having them associated with such sacred memories as those of bed-time prayers mingled with mothers' good-nights and kisses. I don't know of any argument that can be used in favor of worship in the church that does not apply with even greater force to worship in the home. Indeed I think the home altar is the most natural altar in the world, rightly looked at the most important altar in the world, as it ought to be the most sweet and prized altar in the world. I cannot believe that any religion has a right to expect much progress or much influence in the world that doesn't lay its foundations deep and firm in the homes of its people.

J. T. S.

SOME SIMPLE PRAYERS FOR THE HOME.

We give below a few brief prayers, whose value, in a quiet daily service of family devotion, time has tested.

I.

The Lord bless us and keep us:
The Lord make his face to shine upon us:
The Lord lift up the light of his countenance upon us,
And give us peace.

II.

Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer.

III.

May the spirit that was in Jesus Christ—the spirit of Truth and the spirit of Love—be in each of our hearts, and hallow our daily lives. *Amen.*

IV.

Heavenly Father, lead us on
In the way of truth begun;
Let the light of love divine
All along our pathway shine.
Heavenly Father, lead us on
In the way of duty done:
Day by day and hour by hour,
Onward, upward, evermore.

V.

Father, hear the prayer we offer!
Not for ease our prayer shall be;
But for strength, that we may ever
Live our lives courageously.
Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be thou at our side.

VI.

God of the darkness,
God of the sun,
God of the universe,
God of each one—
Breathe on our spirits thy love and thy healing;
Teach us content with thy fatherly dealing;
Teach us to love thee, and to love one another;
And make us all free
From the sin and temptation that keep us from thee.

VII.

Our Father who art in heaven, hallowed be thy name! Thy kingdom come, thy will be done. Give us this day our daily bread; and forgive us our trespasses as we also forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

A BED-TIME PRAYER FOR OUR LITTLE ONES.

God of rest, and work, and play,
Kindly through another day
Thou hast led me on my way.

All the good the day has brought me,
Every lesson it has taught me,—
Let me for it thankful be;
It is all thy gift to me.

Have I sinned in act or mind,
Word untrue or thought unkind?
I would thy forgiveness seek:
Pity me, for I am weak.

In Thy hand I fall asleep!
Thou who giv'st me slumbers deep
Loving watch wilt o'er me keep.

J. T. S.

The Boston correspondent of the *Christian Intelligencer* thinks that the "new Unitarian house on Beacon street is the finest structure of its kind in the city, and must rank as one of the handsomest in the whole country".

CHRIST'S REVELATION OF MAN.

A SERMON BY T. G. MILSTED.

He knew what was in man.—John, ii. 25

The writer of Ecclesiastes, as we see especially from the first chapter, draws a dark picture of life. He had had a wide experience, and had reached that stage where one has a knowledge of the world and insight into the ways of men. He touches on everything between birth and death, and speaks much of our vanities, follies, labors and failures. He had analyzed the feelings of the heart, and had explored the secret recesses of mind and soul. He could have given a list of our pains and pleasures, and could, beforehand, have told the result of our efforts to avoid the one or seek the other. After all this experience and knowledge his verdict was that life is vanity; that it is not worth while to live; that there is no end of troubles and labors which bear no fruit. The outcome of all is nothing but vanity and vexation of spirit. Strange to say, this dark verdict of Ecclesiastes was also that of nearly the whole ancient world. We see from the many satires on life that have come down to us, from the ancient philosophers of the Epicurean stamp, from the whole careless, dissatisfied course of the life of ancient times, that the writer of Ecclesiastes was not alone in his sweeping statement that all was vanity and vexation of spirit. This verdict was repeated over and over again, in one way or another, by the men of old. "Vanity of vanities", said one, "all is vanity"; "Let us eat and drink, for to-morrow we die, and then all is over", said another; and others, like the stoic Cato, said, "Let us die to-day", wishing to avoid the vanities and vexations that to-morrow will bring. Anything that human life could give hardly repaid the trouble of living; those who knew most about the ways of men and the world were pretty well agreed as to this.

We must all admit, I think, that from their stand-point they were right. When they thought of man, the follies and weaknesses, the passions, humors and caprices that men had shown came to mind. By the word man they meant man as he then *was*, with his darkened heart, with his ignorance of and alienation from God—man as given to the war, hatred and slavery of the ancient world. If they were to judge man and life by the standards of their time, and measure life's worth by what it had brought forth, they were right in their verdict that all was vanity and vexation of spirit; for man had shown more of earth than of heaven; had found that life's load was heavy and its path dark.

But one came who took a step beyond all this: who had the same knowledge of men and the world that the preacher and others like him possessed, but who went further, and, as our text says, "knew what was *in* man". Before his time men knew what man *was*, he knew what man *might* be; they knew what man had done, he knew what man might do; they knew what man had made of life, he knew to what heights man *might* exalt life if he would only turn his face heavenward. They rested in the actual, he looked up to the possible. He also knew about the weakness and failings of men; knew the wayward thought that carried the prodigal away from home, knew the remorse that afterwards filled his breast, knew the father's joy at the son's return. He likewise knew the hearts of publican and sinner; the passions and the vices, all the shades and shadows that filled Jerusalem's great heart were known to him. But such knowledge, which even now passes for a knowledge of human nature, is only a knowledge of that which opposes the real human nature that he knew was in man. The weaknesses and shortcomings of men are not human nature, but only show the suppression of those diviner possibilities that are in us. And Jesus looked through all the disguises that conceal man's true nature, through all the things under which it lies buried, and saw latent, unused in man, affinities that connect him with God; virtues and aspirations pointing towards heaven! He saw a soul divinely gifted to reflect the glory and be a temple of the spirit of the Most High God; not that which

is lowest and most sordid in us, but that which is purest and divinest he regarded as our real nature. He looked beneath the things on which the writer of Ecclesiastes looked when he said that all was vanity; and going deeper he saw the divine germ, which though undeveloped and hidden from the rest of the world, contained all the possibilities of the godlike soul. This was what he knew was in man: a nature that could put on the divine life and claim sonship to God, our Father; a nature and a life as far from vanity and vexation of spirit as light is from darkness or heaven from this earth of ours if emptied of all things divine.

Jesus then, I think it is plain, revealed to men new truths about themselves. To reveal means to take away the veil that hides, and he took away the veil that up to this time had hid our real human nature, with its heights and depths till then undreamed of. His great work was to reveal man; his life and most of his teachings are a *revelation of man.* When we use the word revelation we think that it is of God only; but did you never stop to think that there could be a revelation of man, about man, revealing his nature and capacities? Revelation deals with two spheres—the divine and the human—just as our knowledge is of the heavens above and of the earth beneath. It was this revelation of man that the world needed in the time of Christ. Men knew before that God was good; that his life was wholly divine; that he could return good for evil, and bless those that cursed; shower his blessings upon those who put themselves in the attitude of an enemy. But what the world did not know was what Jesus revealed to it, that *man* could live a divine life, that he could return good for evil, could bless those that cursed him, could love his enemies and pray for those that "despitefully used him". This revelation of the divine life of man, of the heights of which he was capable, was what the world needed and what Jesus gave to it.

There are two elements in religion—the divine and the human, God and man. These two elements are contained in the saying, "Ye believe in God, believe also in me", which has, I think, been misused by the Christian church. Jesus called himself the Son of Man, and made such lofty claims for man that his hearers would not believe him. They already believed in the God part of religion, not in the man part. So he said, believe in these things that I tell you of man; believe that you can be one with God—filled with his own love and strength, as a child with its father's. This saying, "ye believe", etc., has been used by the church to show the *identity* of Christ with God, but in such a way as to exclude the human. But to the minds of his hearers the most apparent element was one of contrast. And, indeed, he meant to call attention to this contrast, and then to show that, instead of being irreconcilable, as they had thought, it was only the contrast of the two poles or parts of the same thing—religion, or the religious life—and then he shows how these two parts are made *one* by the one spirit of God. Thus is the contrast abolished, and only in this way can man be included in the divine life. It was Christ's exalted view of man that led to the three great truths of our faith: the fatherhood of God, the sonship of man, and the immortality of the soul. If man can be sinless, if he can partake of the divine nature, if he can live out the truth of God—that same truth in which the heavens and earth are established—and if he can show forth the order and harmony and beauty of holiness in his life that the Almighty shows in all he has done, then man must have some relationship to the Almighty; yes, he can call God Father, and be called the son of God. And if the soul of man was so great, as Jesus said and showed that it was, then, with its divine lineaments and powers, it must partake of the eternity of all things divine, and so be immortal.

The more you think of it, the more you will find that it was by first revealing and emphasizing the human that he was led to show the kinship of the human to the divine. The gem must

sparkle and flash with light before it can be called a diamond; so man's greatness had to be revealed before he could be called the son of God.

The great difference between Judaism and Christianity is in the fact that Christianity completes this human part, this man-side of religion. Judaism was one-sided, yet it was as perfect as it was possible for a religion to be while slighting the great human side which Jesus revealed to the Jews. He completed their faith by adding to it this human part, with its possibilities and its divinity, and thus he expanded religion till it became the full-rounded orb, embracing earth and heaven, God and man.

Here, then, we have our choice of two views: that of Ecclesiastes, which saw in man nothing but what he had already achieved, a result so slight that it was nothing but vanity and vexation of spirit; or the view of Jesus, which is that there is more in man than the race has yet brought out, more than we in our past lives have seen; great possibilities, by virtue of which he can become a child of God. The former view is that of the churches that teach total depravity, and also of many people who speak slightingly of "poor, weak human nature", and when any one has slipped and fallen, say, "O yes, that's natural; you must not expect anything else; such are the inevitable ways of men." And it is a noticeable fact that that dexterity in meeting and managing people called *policy* is based wholly on this lower view of human nature. Policy is getting at people through their weaknesses; flattering, catering to their shortcomings, appealing to their prejudices and lower interests. And the great share that policy has in running the world, shows how wide-spread this lower view of human nature is. But total depravity was not the belief, nor was policy the method, of him who knew what was in man. Though he saw the weaknesses of mankind, he knew they would give way to an imperishable strength. And his method was not to play on the weaknesses of men, but to appeal directly to that diviner self which he knew was in every one, and thus awaken the sleeping possibilities that he knew were in man. And these he sought to set free from the earth that they might expand and grow and fill the world. In that way alone could that long age of vanity and vexation of spirit be brought to a close, and the glorious age, which he foresaw, of strength and peace and joy, dawn upon the world.

Much of human life to-day is of the vain and vexatious kind; it is existence from moment to moment, from day to day; open to no breath of eternity, with eyes never lifted up unto the hills whence cometh our help; with the wings of the soul unused to lift it up out of the dust of earth to the refreshing mountain heights of God. But there is in us the power to rise up out of the cares of to-day to a level where we are face to face with the thought of infinity and eternity; a power to expand life till each new day is a more stately mansion for the soul to dwell in; until "as the swift seasons roll" the "low-vaulted past" is left behind, and the dome of life is at last as high and vast as the dome of heaven!

We can use every part of our nature, conscience, intellect, heart and will, so as to reaffirm the old verdict that all is vanity and vexation of spirit; or we can give ourselves up to the divine possibilities within, and living in them find our relationship to the Infinite life that has no limits, but in which time and space, all being and all perfection had their beginning. Shall not these immortal powers within awake and rise? They must be brought to life and transform humanity; and revealing the diviner lineaments of the soul, show that in man is indeed the image of God.

In our moments of aspiration we feel what is within; when the higher self stirs and awakes to life we, too, know that in man are powers that from the beginning of the world have been wronged, having been denied a sufficient portion of his life in which to grow and come to perfect fruitage. We then know that in the human race are the possibilities of that Eden which men imagined they had lost, when lo! it is

still one of the things in man waiting to be brought to light. Yes, that city of God for which the world has always sighed exists in possibility, in humanity's heart, and it is slowly rising from the chaos of life's vanity and vexation. The good that the race has thus far obtained is only the foundation on which will be reared the nobler structure that is still within the possibility of human nature, and the broad foundations prophesy the height that will be reached —the height of perfect mercy, truth and love, the possibility of which the master knew was in man.

See how quick humanity was to respond to this new revelation of what it could become. As soon as the example had been given and the word had gone forth that there were greater things in man than he had done, a host arose to show that this was true. A band of apostles came forth; men who could count loss, gain and suffering joy for the Lord. A new type of character was produced; a new kind of spiritual life blossomed into being. No sooner had men been shown and told that all the beatitudes of the Christian life were in them than those beatitudes took human shape and went about the world doing good. In the ancient world there were many souls that shone with private virtue or with public sacrifice. But where before the time of Christ will you find the apostle or the saint? Where in the ancient world will you find the counterpart of the missionary with his "love of souls", or of the philanthropist who now makes it his mission to tend those who once would have been cast out to die? "Where were the Oberlins, the Harvards, the Clarksons; where the devoted women such as Florence Nightingale and Sister Dora in the pagan world?" There were heroic men, but no apostles; there were women, who, like Portia, could bear their own wound with stoic silence, but none to change themselves into angels of mercy to care for the wants of others. And who ever heard before the time of Christ of hungering and thirsting after righteousness, or when did ever a sigh escape from any heart because it was not more pure, more meek, more merciful? These were things that the ancient world had never thought of; did not know that they were in man. Yet they were there, but had not found their voice of utterance. The possibility of all these divine things was there, but the new day had not dawned that was to awaken that possibility from its slumber. Our highest gifts of the spirit slept in silence till he came who "knew what was in man", and called them to life and action.

He knew what was in man. Yes, through the preaching of the Gospel the world knows that now. But Jesus also *showed* what was in man, and not till we have done the same are we ready to forget his life, and what it revealed of those heights still so far above us. If any man is conscious that he, as did Christ, has lived and shown all that is in man, I would only say, well and good; you need no more earthly help, and you are ready for the walks of heaven. But who would make this claim? As we seem to come nearer to the perfect life, the possibility of which God breathed into us, we realize more and more how far it is above us. It is fitting that we should stop oftener in life's headlong haste and call to our remembrance that life that first showed what was in man; that we, too, may become one with the Father and enter more fully into the fellowship of the spirit of the Father that gave that life its great strength and beauty; that spirit of God by which the faithful souls of all ages have been inspired and sustained; that spirit which in creating us breathed into us capabilities not yet realized, but which will reveal to our inner vision and help us reveal to the world the glorious possibilities of a divine life that are still within us.

CHRIST RISEN.

"He is not here! for he is risen, as he said."

They laid him in the tomb when day had ended,
And fading sunlight marked the day's sad close;
He who had hung upon the cross suspended,

In death's sweet sleep at last could find repose.

With heavy stone the sepulchre then sealing,
They left the dead Christ there within the tomb;
The sun's last rays up to the hilltops stealing,
Touched soon the clouds, then left the world in gloom.

They laid him in the tomb where desolation
And silence reigned, without the city gate;
Within its walls the crowds, in exultation,
The Paschal Sabbath went to celebrate.

"Christ comes no more! So perish all sedition,
All foolish dreams of doubt and fancy bred!
Better the certainty of old tradition!
Yea, better so, that Christ indeed is dead!"

The Sabbath passed and brought another morning,
And faithful women hastened to the tomb
With fragrant spices while the day was dawning—
Its first faint gleams had scarce dispelled the gloom.

"Where is the Lord?" "His body have they taken?"
"Who rolled away the stone that closed the door?
Alas! the tomb is empty and forsaken!
We seek in vain—beholding him no more!"

And lo! an angel there—a radiant vision—
Sat by the tomb, and to the women said:
"He is not here—Fear not, for he is risen!
Why seek the living then among the dead?

Go tell ye his disciples." Trembling, fearing,
In ecstasy of joy that follows pain,
They hastened forth, and then the Lord, appearing,
In tender accents spoke to them again.

Doubt hath its night, its bitter hours of sorrow,
When Christ again lies silent in the tomb!
But hope and faith once more come with the morrow,
The resurrection morn dispels the gloom.

The Christ is risen! He lives to-day in glory!
Bloom, Easter lilies, your sweet incense bring!
And let devotion tell the sacred story,
While chiming bells melodiously ring,

CHARLOTTE C. ELIOT.

ST. LOUIS, MO.

EASTER.

Easter is the time when we bring the roots and seeds of our diviner life out of the cellar into the sun, to plant them afresh, and tend them, and be glad for the promise, as they spring forth into the light. It is the time to sit in the sunshine and sing of our hope, let who will sit blinking with the owls among the ivy, which flourishes only on decay; it is the time to cry with the poet:

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

ROBERT COLLYER.

"HE SHEWED HIMSELF—ALIVE!"

They thought him dead—heart still and closed eyes—
Or, ghostly, flitting in death's cavernous glooms,
Until some dim, far time, when all should rise
From earth's forgotten tombs.

Oh, wonderful! That Easter morn's amaze!
That reappearing Christ to earthly view!
Awed, marvelling, half-doubting still, they gaze,
Though faith assures it true.

But, still more wonderful, the larger sense
Born in the wakening of that strange surprise—
Their Lord alive forever! Though gone hence
And hidden from their eyes!

This is "the Life"! Not that he came again
Into these misty twilights of the earth;
But that he rose at once from death and pain
To heaven's immortal birth!

This is "the Resurrection"! No mere form
Out of death's gloom an hour's revisit given,
But the great Life, above earth's change and storm,
Forever in God's heaven!

O death, that ever followeth after life!
O life, that ever cometh out of death!
Now do we know, in that great ceaseless strife,
'Tis Life that conquereth!

So, "Christ is risen", is not alone their strain
Who can receive the ancient word of faith;
But for all hearts that hear, and not in vain,
His gospel—which each spring repeats again—
Of Life that conquers death.

B. H.

LESSONS THE CHILDREN TEACH US.

How the children teach us *hope!* It need not be so, it ought not to be so, yet too generally it is the case that men and women grow less hopeful as they grow older. We hope for so many things which we never get, because we have hoped foolishly, that we grow, not to hope more prudently, but actually to hope *less.* If a gardener trains his grape-vine over a trellis and the trellis breaks down, he does not then content himself with letting the vine grovel on the ground, but he trains it up again to a stronger trellis. So it should be with our hopes. If the supports we have bid them climb on in early years have many of them broken down because they were weak and rotten, surely what we ought to do is not to let our hopes henceforth grovel and die, but simply to erect for them nobler and stronger supports. This the children help us to do. They come to us with their young and hopeful natures, and sing us, laugh us, charm us, shame us, out of our hopelessness; *make* us hopeful, *make* us drink ever again and again into the spirit of *their* hopefulness, in spite of ourselves. And so they bless us with a great and perennial blessing.

Again, how the children teach us *sincerity!* Their young eyes, present so often when we do not think, pierce through and through us and our words and our actions. We live in a world which constantly tempts us, pushes us, in the direction of being somewhat less than perfectly honest, perfectly truthful, perfectly sincere. But how often do the eyes of the children meet us and keep us true. We dare not be untruthful, we dare not be insincere, when their little eyes are upon us, beaming with such perfect confidence and trust. Thus they become angels, that hold us up and make us be our best selves instead of our second best, because they believe in us, and are so guilelessly void of even a suspicion that we can be anything else *but* our best and truest selves.

Still again, how the children teach us *patience!* Patience is a very hard lesson to learn for us all. But it is doubtful if God ever gave to men or women such teachers of it as our children. Ten thousand puzzling questions in a day asked—how can one get through with them all unless he be patient? Not to be patient is to go distracted. One soon learns to be patient in sheer self-defense. And then, added to the questions, the bróken toys, the hurt fingers, the things wanted that can't be had, the noisy games, the litter about house and yard,

> "The endless inquiry for something to do,
> When the sun shines and the sky is blue;
> Something to do on a rainy day,
> When tired of lessons and tired of play;
> For the fidgety feet something to do,
> And for mischievous fingers something too,"

Oh, nothing but patience can take one through it all! Millions all up and down the earth, by this very discipline which the children under their care are bringing them, are being slowly molded into more thoughtful, sympathetic, amiable, and in every way more lovable people than otherwise they ever could have been. Who does not know fathers, but especially mothers, who, in young years, before the discipline of care for children came to them, were like unripe fruit — morally and spiritually hard, sour, unsavory, with nothing mellow or sweet about them? But now how different! Now their whole nature seems mellowed, sweetened, ripened, until it is no longer the same thing that it was in the old time. What is the cause of the change? Added years have done something to effect it; but the little children that they have had given them to love, to care for, to guide, to restrain and to be patient with for so many years, have done a great deal more to bring to pass the beautiful change that has taken place in them, than all other causes combined.

Once more, children in a very marvellous way teach us what are the *great* things of life and what are the *small.* When children come into our homes and hearts, we learn, as we had never before dreamed of learning, that there is something better than excitements — something

more profoundly thrilling than the sur face sensations of society. In the joys and the sorrows, but especially in the marvellous growth and unfolding of the minds of the children under our eyes, we learn to discern something a thousand times more wonderful and worthy of our attention than any "going on" of theaters, or balls, or any such thing. Some one has said that if we could have written down fully and perfectly the secret history—the real heart history—from cradle to grave, of any commonest person about us, it would be the most wonderful book that ever was penned. How the children—when we come really to know them and to get close to them — make us realize this! What the historians have written about Waterloo is great and marvellous; but what no historian has ever written or can write about the Waterloos in the souls of our little boys and girls is greater and more marvellous.

One sometimes feels in the presence of children almost as if he stood before beings from another world — their thoughts are often so deep, so penetrating, so beautiful, so strange, and many of their questions so utterly beyond answer. Where do they get them, those thoughts and questions? What voices unheard by us have whispered them in their ears? Did they bring them with them from some great otherwhere of an existence before this? Is it true, as Wordsworth has written, that

> "Our birth is but a sleep and a forgetting;
> The soul that rises in us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar,
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come,
> From God, who is our home?"

Who can answer? And then, moreover, besides the things which our children say sometimes so strangely *wise* and *deep*, at other times, nay often in the same breath, they say other things, so odd, so fresh, so witty, so beautiful, or so tender, that we cry and laugh both at a time, and seizing them in our arms kiss them over and over again, with a new and passionate joy that, whatever may have been their past history before they came to us, they are now just our dear, funny, provoking, precious little boys and girls. J. T. S.

JUDGE McCRARY ON UNITARIAN FREEDOM.

We sometimes here it urged, curiously enough, that our claim of freedom renders it inconsistent in us to insist that Unitarian churches stand for God and worship and Christianity, and must so stand as long as they remain Unitarian churches at all. Well, let us have a layman's word on this matter, and a western layman at that. There are few men whose opinion carries more representative weight for the west than Hon. Geo. W. McCrary, ex-Secretary of War. We are, therefore, glad to reprint from *Best Words* the following letter, referring to our recent article on "What Church Liberty Really Means":

"The Unitarian church stands for freedom of inquiry, certainly, but does it stand for nothing else? It is opposed to creeds, but does it therefore affirm nothing?

"A church implies a belief in God and a future life, if nothing more. These wanting, we may have an ethical society, a philosophic club, or a scientific institute, but not a church.

"We must stand for something besides freedom of inquiry. We must stand for faith in God as against atheism, and for faith in immortality as against agnosticism. Upon such questions we are bound as a church *to take sides.* A preacher must have something to preach, a teacher something to teach, and a church must exist for the purpose of persuading men to believe in God and obey his laws.

"And it seems to me Mr. Herford is quite right when he says* that when a minister comes to have no faith in God—'no longer any such belief as admits of real worship',—he ought to withdraw from our pulpits. This seems to me so self-evident that I greatly wonder that any one should have found

* THE UNITARIAN, No. 1, p. 6, "What Church Liberty Really Means."

fault with it. We admit that there may be honest atheists and honest agnostics, but we are neither, and we are likewise honest, and so we say to such: 'We will not have you teach your atheism or agnosticism to us and to our children.' This is not narrowness nor bigotry if judged by any proper standard. We cannot possibly fellowship the whole world of beliefs including atheists and agnostics without destroying our identity, abandoning our aims, blotting out our church, and dissipating our endeavors in a Babel of conflicting purposes. The denomination everywhere must stand for certain fundamental central truths. I say the denomination, for I would not ask that every one who worships with us shall be able to certify that he has a clear view even of these fundamental truths. What I say is that we must, *as a body*, and through all of our *authorized* teachers, represent and teach them.

"If we are to be a positive power we must affirm something. What shall it be? Surely nothing less than faith in one God, in worship, in immortality, in the teachings of Jesus Christ, and in personal righteousness.

"Let us insist upon our right to interpret Christianity for ourselves, and in the light of the Master's own words, and we need have no fear of becoming narrow or exclusive. So interpreted, Christianity is as broad as humanity, and as inclusive as God's boundless love. It is not Christianity which asks, 'Can a Jew be saved?' It might perhaps ask, 'Can any immortal soul be lost?'

"While we deny and protest against the narrow sectarianism which calls itself Christianity, we must affirm with emphasis our faith in that undogmatic, unsectarian, practical, living Christianity which the Master taught and lived.

"Thus understood Christianity is the universal religion, and under no other name can we so well serve and help humanity. Thus understood, Jesus Christ as example, leader, and inspirer is the one name we cannot afford to strike from our banner. G. W. M."

KANSAS CITY, MO.

ILLUSTRATIONS OF UNITARIANISM.

A STATEMENT UNANIMOUSLY ADOPTED BY THE NEW HAMPSHIRE UNITARIAN ASSOCIATION, 1878.

"Adopted not as a creed in the sense of a limit of inquiry or a test of fellowship; but as an affirmation of the most distinctive views that are now generally held by Unitarians." It is published, with explanations, notes and Bible references, in a four-page pamphlet, by the American Unitarian Association, 7 Tremont place, Boston, Mass.; and will be sent by them gratuitously to any one applying for it.

"We believe—

"1. In One God, the Heavenly Father, all-wise, holy, just and good.

"2. In Jesus Christ, the well-beloved Son of God.

"3. In the Holy Spirit, the Presence and Power of God in the Soul and Life.

"4. In Human Nature, as not ruined but incomplete.

"5. In the Certainty of Retribution, as not to be evaded or transferred.

"6. In the Beneficent Purpose of all divine penalties, as disciplinary or remedial.

"7. In Repentance and Faith, as the only conditions of divine forgiveness.

"8. In Salvation, as moral and spiritual health.

"9. In the Christianity of Christ, as a spirit and life rather than as a system of speculative doctrine.

"10. In Inspiration, as spiritual and divine illumination in all souls, and an impulse and guidance toward truth and goodness.

"11. In the Final Authority of the testimony of God in our own reason, conscience and soul.

"12. In Immortality, as the future life of divine discipline and endless progress."

THE APPEAL TO THE BOOK.

Experience teaches me that people are interested in listening to the Unitarian exposition of the Bible. It is often my custom to select a passage, or several passages, on an important practical or doctrinal theme, and give a somewhat full exposition. I usually state very briefly what is known of the writer of the book from which the passages are taken, when the book was written, and for what purpose, then read the passages, stopping often to explain, illustrate, enforce the teaching. Congrega-

tions like it. People listen carefully, sometimes following me with their own Bibles and noting every passage. Sometimes they mention to me passages which they would like to have me read publicly and explain. Reading such passages gives the preacher a chance to touch strongly on many points, and as he has the open Bible before him, and reads from its page, his own teaching is enforced by the Book. The associations clinging around the Book are so strong and so touching that many hearers are deeply influenced by it. And as they listen to the preacher reading and explaining it rationally, they are helped to give up error and accept truth. O. C.

NOT LOST.

Fret not because the promise of the buds
The fruit doth not fulfil;
Was not the hope and fragrance which they brought
To us a blessing still?

Nor count as lost the seed we sow in faith
Upon a barren land
And reap not. Doth not God the purpose know,
And bless the sower's hand?

Spurn not the vow the eager spirit makes
That weak flesh cannot keep;
The ocean bubbles break, but underneath
There flows a current deep.

The buds that blossom not, the withered seed,
The vows we leave undone,
Are gems we drop; yet angels mark their fall,
And raise them to the throne.

L. E. Kirk.

THE SEVEN POOR MEN OF JAN MAYEN.

It was a very cold day the first time I told it, and it was so well liked that I said to myself, I will write it down. And when I read the terrible story of the sufferings of Lieutenant Greely and his companions through the long Arctic winter before the rescuing party came, this story of two hundred and fifty years ago came to my mind again.

This is how I came to tell it: It was the opening of a new school for the Whitwood collieries, in Yorkshire, and I had been asked to be there and speak. There were a great many more than the room could hold, and so when the first party of us had had supper, we went into a little Methodist chapel close by to wait till the tables were cleared and room was made for all, for the speaking. So we sat round the little stove, and kept it warm, huddled together, not talking much, and feeling rather cold and comfortless, for the little chapel was only lighted by two candles. At last I said, "I'll tell you what, lads, this is poor work, suppose we sing a hymn?" It pleased them, so I stood up on a form, under one of the candles, and gave out

"Come ye that love the Lord!"

two lines at a time, and we sang it till the little chapel rang again with the good old-fashioned tune, and the people outside came flocking in to see what it was all about. At last there were some sixty or seventy folks—colliers and their wives, all dressed up for the festival, and little children and great rough lads—it was a sight to see, by the light of the two candles! Well, when the last verse was sung, one of the men said, "Now, mester, you'll say a word to us, willn't you?" "Nay", I said, "I didn't come here to preach, but I'll tell you what I'll do; I'll tell you a story." "Eh, that's reet", said a lad by my side; and the man said, "Well, let it have a bit of truth in it!"

So they all sat round and listened, and I stood up behind the stove, and told them the true story of the seven poor men of Jan Mayen.

You all know that as you go further to the north it becomes colder and colder till, as you get near the north pole, you come to regions where it is so cold that the ocean is frozen into great continents of ice. Fancy, if you can, a place where it is so cold, that as you sit in a close hut round a fire, your breath will freeze and fall in snowflakes! where, as you set a kettle before the fire, one side will be heating while the other is caked with ice! where the limbs get—not what you call frost-bitten, but actually frozen, so that a man's

fingers will snap off like bits of rotten stick; and where men have sometimes burnt the stockings off their feet by holding them to the fire, before they could feel anything of the warmth! How would you like to live in a land so cold as that?

Well, far away in those frozen regions is a small island, called Jan Mayen, chiefly consisting of one great mountain, which rises like a steeple right out of the sea on one side, for near 7,000 feet! There are no people living there, and not a tree or a blade of grass—nothing but the bleak, rocky shore, and the everlasting fields of snow and ice, and the great spike of rock towering above the clouds.

Two hundred and fifty years ago, the Dutch government was very anxious to establish a whaling station there, where blubber might be boiled down at once, and so taken away in the smallest bulk. Most people thought it was impossible for any one to live there through the winter; but at last, by offering high rewards, seven Dutch seamen were found to volunteer. It was in the year 1635 that these seven brave men were brought there, just before the short summer was over. Huts were built for them, and plenty of salt provisions left, and fuel, and guns, and everything that might make them comfortable, and help them to endure for the long winter of eight months, before it would be possible to return to them again. And on the 26th of August in that year, they stood with stout, brave hearts upon the shore, and watched the sails of their comrades go down below the distant line of sea, and then turned away—not without a tear, I dare say, as they thought of home and friends—to prepare for the long dreary time before them.

Many days they walked about the barren shore, till the sun disappeared and the awful winter set in with its full rigor. Huge fields of ice surrounded the island, and they spent their time mostly in doors, "rehearsing to one another the adventures that had befallen them by sea and land". They put this in the journal which they kept. For one great object of their being there was that they might put down from day to day the temperature, and the state of the weather, and all that happened. They could all write but one, and so through the long nights and days they occupied themselves in teaching this poor man to write!

Ah, you young folks, who don't like turning out on a cold morning to go to school, just think of these poor fellows seated around the fire in their little hut, with a dim oil-lamp, teaching their comrade his pot-hooks, and pleased when he could write a little, for he was an apt scholar, and, by the winter was over, he could write quite well! So the time passed, and they were brave, pious men and did not fear. On the 12th of December, the salt meat was beginning to tell upon them, and they managed to kill a white bear. They tell us this in their journal; it was a great event, and there they tell us that when New Year's day came, "after having wished each other a 'happy New Year, and success in our enterprise', we went to prayers to disburthen our hearts before God".

Oh, how glad they were when the sun rose again on the 22d of February, for by this time they were getting very weak and ailing. Scurvy soon came to add to their troubles. "For want of refreshments we began to be very heartless, and so afflicted that our legs are scarce able to bear us." On the 3d of April, "there being no more than two of us in health", the journal says, "we killed for them the only two pullets we had left, and they fed pretty heartily upon them, in hopes it might prove a means to recover part of their strength. We were sorry we had not a dozen more, for their sake." But it was in vain. On Easter day, Adrian Carman, their clerk, died. "The Lord have mercy upon his soul, and upon us all, we being very sick;" there's a sad entry for a journal! Then they got rapidly worse, and only one of them is able to move about—*the one who had learned writing through the long winter nights.* Poor fellow, he has no time for writing now, except to just keep up the journal, for he has five sick comrades to tend. On the 23d of April he writes: "We

are in a deplorable state, there being none of them all, except myself, able to help themselves, much less one another, so that the whole burden lays upon my shoulders. And I perform my duty as well as I am able—as long as God pleases to give me strength. I am just now going to help our commander out of his cabin, at his request, he struggling with death."

But it is all in vain; one by one they die, and he is left all alone in the wild and dreary place.

He still bears up, the gallant fellow, "striving to do his duty"; but it is only the end of April, and no ships could come near the island for a long month yet.

* * * * *

On the 4th of June, up again above the horizon rise the sails of the Dutch fleet, bringing them reward and help. The sailors crowd the bows to catch a sight of the huts, hoping to see something that might tell them their comrades were alive. The huts stand there, but there is no smoke, and no glad faces come forth to greet them, as, with fearful hearts, they pull toward the shore. Oh, how cold and silent those huts look. They are awe-struck, and hardly dare to enter.

They may well be awe-struck. In each hut they find a poor seaman lying stark and dead. One has an open prayer-book at his side; another has his hand stretched out toward the ointment he had used for his stiff joints; and one, the last survivor, lay with the unfinished journal still lying by his side, with an incomplete sentence, dated April 30th, which his failing hand had begun to trace in the large and awkward letters, which he had learned from his comrades in those long winter nights.

"God rest their souls", I said, "and help us to do our duty as bravely and as well as they did."

And they all drew a long breath as I ended, and an old man sitting near said, "Amen".

And just then a messenger came in to tell us that the school room was cleared, and that we must come in for the meeting. B. H.

THE JAPANESE.

In the issue of THE UNITARIAN for February, mention is made of Rev. James Freeman Clarke's sermon, in which he speaks of a Japanese (who studied at Harvard University) now at Tokio being interested in reading and circulating Unitarian books and papers. Mr. Clarke's discourse confirms my impression that the Japanese will receive Christianity more readily as it is understood by Unitarians and Universalists, than if offered to them *burdened* with the doctrine of the trinity or that of the eternity of future punishment. Missionaries sent to Japan have presumed too much on the intellectual inferiority of that people. Talk as we may about the peculiarity of their physiognomy—the shaving of the head and the cut of the garments—they are men like ourselves, and while they have heads to think and hearts to feel, they will not change their religious opinions unless we offer them a better and more reasonable faith.

It was published in the New York *Journal of Commerce*, several years ago, that "the disbelief of the Japanese in the doctrine of *endless punishment* did much to suppress the growth of Christianity in that empire." Their views of a future life are not altogether *hopeless*. In Miss Isabella Bird's very valuable work she speaks of a bell in one of their places of worship, bearing these lines:

> "All things are transient:
> The beings born must die,
> And, being dead, are *glad*
> *To be at rest*."

When speaking of the religious future of Japan, the same writer inquires: "Is it the Hindu teacher in his passionless repose who, from the dimness of the dead ages, offers men an immortality of unconsciousness, or is it the eternal Son of God, the living brother of our humanity, who, in the living present, offers to the weary rest, and service in an endless life, and fellowship in his *final triumph over evil*, who shall mold the future of Japan"? Our author evidently believes in Canon Farrar's doc-

trine of "eternal hope", as it is shadowed forth in several of her letters.

I may here note that in 1860, when the Japanese Embassy was in Washington, the writer of this communication visited that city and presented them several religious publications, which they received with pleasure, *after*, it was said, they had declined to accept some offered to them by our Trinitarian friends. I gave them distinctly to understand—by an interpreter—that the books taught: one God, the Father of all; one Christ, the Son of God, and one ultimate destiny of good for all humanity.

Again: During the Centennial Exhibition in this city in 1876, I made the acquaintance of several intelligent Japanese who could converse in our language, and learned from them much in regard to their theological opinions. At first they evinced an unwillingness to talk on the subject, but finally spoke freely of their faith and hope in answer to my inquiries, which were nearly as follows:

Do your people believe in a future life? *Answer:* "Yes, but not in the same sense as you do."

Do you believe in punishment in a future state? *Answer:* "Some do and some do not; I do not".

Where is wickedness punished? *Answer:* "In this world."

How will it be with those who sin until the day of their death? *Answer:* "*All* sin until they die; but the very bad who have made no efforts to become good in this life will be sent back to atone for their former transgressions".

But if they do not *then* reform, what next? *Answer:* "They will be sent back again and again until they become *good*, and then they will all be swallowed up in the ocean of infinite love!"

Then you do not believe any person will be tormented or punished to all eternity? The Japanese indignantly responded: "No! *we are not Christians!*"

This man labored under the impression that *all Christians* believed in eternal punishment, and when informed that such was not the case, he responded: "From your stand-point many of our people would receive Christianity."

Why cannot Unitarians and Universalists unite in sending a missionary to Japan, who will proclaim the Fatherhood of God, the brotherhood of man, and the final triumph of good over evil? Such a minister could do a vast amount of good in that empire.

JAMES SHRIGLEY.

PHILADELPHIA.

THE DEEP SIGNIFICANCE OF A CHURCH.

Are there men in these days who presume to talk lightly of religion? or speak of Christian churches as of waning importance in our modern life? men who regard their time as too valuable, or themselves as having too important interests to attend to, to give much thought to those matters about which our pulpits preach and over which our worshiping assemblies ponder and pray? Let such read the following fervid yet profoundly thoughtful utterance of Rev. Joseph May, with which he closed his first sermon in the beautiful new church-home—house of worship and house of work, house of man and house of God—which his society has just built and dedicated in Philadelphia. Standing between the old and the new—touching with one hand the ten years of his own past labor in Philadelphia and the half century's toil of his honored predecessor, Dr. Furness, and with the other hand reaching out joyfully to the solemn mystery of the future, Mr. May gives eloquent expression to the large and vital meaning of the new religious home which his people have just built for themselves and their children and the strangers within the gate:

"To this witness of our fathers, my friends, let us be true in the future as I humbly hope we have not been altogether wanting in the past. To the practical moral and humane service of society let us distinctly consecrate our fresh new temple. Let its doors open as by instinct to every cause which promises to benefit mankind. May many a word be spoken from this plat-

form which shall encourage right, expose evil, touch hearts with love and pity, and arouse them to faithful duty. The proudest record of our history as a society is the fidelity of my beloved predecessor to the rights of man, cruelly denied in his day and vindicated only through years of cloud and storm and blood and fire. I pray to God that in spirit, in fidelity and in freedom, the standard of its pulpit may, by God's grace, never be less high or less manfully maintained, cost what it may. Should mammon and fashion ever enter here and drive out truth and love and service, may these walls crumble and hide themselves in congenial dust and shame!

"Here, then, dear friends, almost within the last decade of our century of life as an organization, with precious traditions and tender memories as the legacy of our past, and in fullness of present joy and hope, we stand to do the work which God shall call us to!

"Shall we do it faithfully or shall we fail? What resolutions can we frame? What new incentives can I offer that shall keep us in the right way, that shall make our hearts tender and unworldly, loving toward each other and toward the God who has so richly blessed us in every spiritual and every earthly way? As I think of our abundant homes, as I think of our beautiful new religious home; as I think of the blessings of education, emancipation of mind and confidence toward God which have been vouchsafed us; as I think of the traditions of our own movement, and of our own church, in which there is so much to guide and inspire us; above all, as I think that God *is*, is ever with us, is all-loving, all-patient, seeking ever to bring us to himself, and as I think of that holy personality through whom he has been so richly manifested to us, who is our brother, and whom it is our privilege, if we will, to make our friend—as I think of all these things, we seem to be, indeed, 'a peculiar people', who cannot exact from ourselves too much of service in God's cause of bringing all men to holiness, purity, peace and union with him. I wonder if we all feel as deeply as we should his goodness and what we owe to him? I wonder if our hearts are tender and grateful enough to-day? If we are meaning, or striving to mean, to do, severally and together, all that our privileges and our abilities call us to do? 'Freely we have received; freely let us give.' *May God make us faithful!*

LOST AND FOUND.

The sexton of the Holy Imaginary Church asks us to insert the following items of little matters Lost or Found in the course of his work:

FOUND—A piece of advice; almost new, apparently a gift, and evidently very little used. Supposed to have been forgotten by some one on leaving the church. The person to whom it was given can have it again, and can be furnished with more of the same quality any Sunday morning about half-past eleven.

LOST—Some resolves. They are quite good resolves, but a little broken in several places. The owner, who made them himself, was bringing them to church last Sunday to have them repaired with new patent Lenten fastenings, and he believes that he dropped them while talking to the ushers in the vestibule during the opening hymn. They are of no use to any one but the owner—and haven't been of much use to him.

LOST—Part of a recent sermon. The loser only closed his eyes for a moment, and when he opened them he found the sermon gone. Several sermons have lately been lost in this way. Please return to pew 220.

FOUND—In one of the back pews, somebody's temper. The owner is supposed to have lost it on one of the recent chilly Sundays. It is a small bluish temper, cut bias and rather short; supposed to belong to a lady.

FOUND—Another temper. This is of a rough, warm make, and smells of tobacco; probably a man's. Looks like a week-day temper brought to church by mistake.

LOST—A good deal of valuable time.

Above a hundred people lost ten minutes each, on a recent Sunday, while the minister was keeping the service waiting till he had put the last touches to his sermon. It is not certain, however, that all this time was lost in church. A good deal of it was probably lost on the way thither.

WOMAN'S WORK AND POST-OFFICE MISSIONS.

Communications for this department should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn st., Chicago.

We are glad to give our readers this month the earnest word of two of our efficient post-office mission workers, one representing the west and the other the east. Earnest effort for fellow men knows no east or west, no north or south, and each of these writers makes us feel how noble is the work in which they are engaged, and how royal the enthusiasm it commands.

A propos of the allusion in one of the papers to the value of the UNITARIAN in the post-office mission, is the suggestion which comes to us from another source that each church undertake so much *home mission work* as to subscribe for a block of ten UNITARIANS and send a copy to ten families in the community who are semi-liberal, but haven't yet identified themselves with the Unitarian church and only occasionally attend its services. If, by *sending the church to them* once a month for a year in the form of a religious magazine, even one or two of the ten families were brought to identify themselves with the liberal cause, it would be a good missionary work done, as well as a good financial measure for the church. A number of churches have already subscribed for from five to twenty-five copies to put on their church-door table. Who will carry out and report upon this new method of missionary work?

A WESTERN WORKER ON THE POST-OFFICE MISSION.

The post-office mission is now an established agency for dispelling the darkness of bigotry and superstition, and introducing isolated seekers for truth to the most vital thought of our representative liberal preachers. If, as Unitarians, we have a divine message to this age, the way is now made plain for us to proclaim it everywhere. Even with our small band of living preachers, if we can find enough laymen and laywomen with the requisite consecration and fidelity, we may literally "go into all the world and preach the gospel". The "fast mail" annihilates distance and penetrates to the remotest hamlet. It offers itself as our *Ariel*, and will serve the thought and purpose of religion as faithfully and nimbly as any other master. We have only to command and it will do our bidding. In adopting this means of disseminating our thought, we are scattering the seed of natural religion just as nature scatters the seeds of plants and trees. Is our faith equal to the opportunity? Can we scatter broadly, lavishly, feeling sure of the harvest? We must not expect that every seed will germinate and bear fruit, even in the minds of those who ask for it. Nature adheres to her ratios and proportions in the moral as in the physical world. To the post-office mission workers this is the command: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that."

This work of seed-sowing in the high fields of spiritual life is full of interest and *is its own reward.* The sower is sure to feel the breath of the "life eternal". And so it offers a most inviting field for quiet earnest work to many a soul longing for some assurance that life is not in vain; that even if ambitions and hopes are blighted, or "hedged in" by circumstances, there is still a way to *lend a hand* in building "the city of light".

The only real requisite for the worker in post-office missions is enough love to God and love to man to insure the required earnestness and fidelity in a very quiet and unpretentious form of work. With this, vital relations will soon be established that will serve as channels through which this love will find its way as the very "water of life"

to many a soul perishing of thirst in some spiritual desert.

We trust that the example of Sarah Ellis, the earnest pioneer in this form of seed-sowing, will serve to "enkindle the generous ardor" of many a soul now saying, "What wilt thou have me to do?" "The field is the world." Its possibilities are only limited by the amount and the fidelity of the labor that can be expended upon it.

MRS. C. T. COLE.

HOW POST-OFFICE MISSION WORK IS CARRIED ON IN THE ARLINGTON STREET CHURCH, BOSTON.

This is the third year since we entered upon the post-office work. We began by advertising our free literature in four different papers. For the past two years we have kept our advertisements steadily, except in summer, in the same four papers, and find they bring us all the correspondence we can take care of. Our applications average about fifteen a week, and we often send off as many as forty packages at our weekly meeting. I think there is not a State or Territory in the Union from which some earnest letter has not come to us, asking for our pamphlets; and some of the books in our lending library have traveled over more of this continent than any of us ever expect to. As our enterprise has expanded, more and more of our ladies have been drawn into it, until now twenty-five are concerned in it in different ways.

We have carefully kept books, in which everything sent out and every letter received is recorded briefly, and a card catalogue for the use of the ladies who send the reading is also found very important. Twelve ladies now correspond, each taking a list of persons to care for, writing them from time to time and choosing reading from the tracts which have been favorably considered and placed upon the shelves by the reading committee.

Two ladies take charge of the tracts, and see that those wanted are always on hand; one sees to weighing and stamping packages and the lending library is guarded by two others, who keep a jealous watch upon the books which are sent out, to be sure that we do not lose them. We think it important that each correspondent should read the tracts she uses, that she may choose intelligently, as our distant friends have very various wants, and are in widely differing intellectual conditions. We are thankful for THE UNITARIAN, and constantly hear how much it is liked by those to whom we send it.

In these various ways we do what we can in answer to the appeals which come to us; but often wish we could do more than write a friendly letter and send a few pamphlets or papers, and of late we have had this feeling very strongly in regard to Utah Territory. We have there nearly forty correspondents, several of whom have written us of the urgent need which many "apostate Mormons", as they are called, feel for a satisfying religious faith. They have given up Mormonism and cannot go back to orthodoxy, which they had previously rejected, and whither shall they turn? "Your tracts", they write, "exactly meet our needs; your religion seems the ideal religion; but we long to hear it proclaimed by the living voice. Cannot some one be found to preach to us?"

It is hard to imagine, unless one has done something of this kind of work, what a feeling of friendship grows up between us and our distant, unknown correspondents. Thoughtful young men, bewildered by the arguments of Ingersoll and others; mothers, educated as Unitarians, but forced to bring up their children under orthodox influences which the young minds rebel against; ministers of various persuasions, anxious to know what is meant by Unitarianism; miners, farmers, teachers, far removed from books and so grateful for what we have sent them—to two hundred such as these we are regularly sending a Unitarian word, and we have never undertaken a work which gave us more satisfaction.

JANE N. GREW.

The poems of Whittier written since 1883 are soon to be published in book form.

LITERATURE.

THE RELIGIOUS LIFE. By Rev. Minot J. Savage, Boston: Geo. H. Ellis. Pp. 212. Price $1.00.

The thirteen sermons which make up this book seem to us as clear, strong, incisive, well thought out, as anything Mr. Savage has published. Moreover, they give us, better than perhaps any other of his volumes, his whole religious philosophy. The aim in view is to discover the germs, and trace the laws of growth, of religion, as a practical experience in the life of man; and hence the book necessarily to some extent epitomizes the work which Mr. Savage has done more elaborately in several of his preceding volumes, particularly his "Belief in God", "Beliefs about Man", "Morals of Evolution", and "Religion of Evolution". But the book is none the worse, perhaps it is all the better, for this. The titles of some of the more noticeable sermons of the volume are: "What is Religion?", "Comfort and Hope", "Personal Religion", "Inner Life and Outer", "Modern Saints", "The Religious Outlook", and "Evolution and Immortality". The following paragraph from the author's statement of the stand-point of the book is well worth quoting: "I hold that the grandest service a religious teacher can render his age is this: to show how religion persists through all changes of thought and life; and, instead of dwindling and dying out, how it ever expands, to match the grander universe revealed by modern investigation." It seems to us that we have in this sentence very truly the key to the present volume and indeed to most of Mr. Savage's religious teaching. Could praise well be higher?

"Mind in Medicine" is the title of a 39-page pamphlet published by M. L. Holbrook, New York, consisting of two sermons by Rev. C. A. Bartol, D. D., of the West Church, Boston. We should think the title would be a taking one in these days of the mind-cure craze. For those who would get a clear statement of the real truth there is in mind-cure, we can heartily commend a few of its wise sentences. "Very old—old as Paul, as Christ, as Solomon among the Hebrews, and as Plato among the Greeks, or as the fall of man and foundation of the world, is the idea that men are well or ill in body according to the good or bad state of their mind." "Health in our bones cannot be separated from health in our thoughts." "Prudence has a wider sweep than this terraqueous globe. What atmosphere of Italy, Minnesota, or the south of France will save you from that defilement or derangement of foul desires or of violent passions, whose fatal malady runs like wildfire from your temper into your temperament, and involves spirit and flesh in common ruin by slow disintegration or a sudden blow?" "All inward uneasiness of restless, extravagant, selfish wishes tends to visible disease." Send 25 cents for a copy to A. T. Buswell, 313 Columbus avenue, Boston, Mass.

Rev. John Page Hopps, our indefatigable Unitarian preacher and writer, of Leicester, Eng., has published the first volume (another is to follow) of a work called "The Bible for Beginners", which is simply a judiciously abridged Bible, with very brief explanatory notes to let the reader know, as he goes on, just what it is he is reading. The volume already out covers the Old Testament, and is just such a book as every Liberal Christian father and mother ought to have, to read through again and again with their children. It is interesting in this connection to notice that others besides Unitarians are beginning to feel the need of an abridged and judiciously edited Bible of this kind. G. P. Putnam's Sons, New York, are now publishing a work similar to that of Mr. Hopps, entitled "The Scriptures for Young Readers", which has been prepared by professors in the Protestant Episcopal Divinity School in Philadelphia. The work will be complete in three volumes, two being devoted to the Old Testament and one to the New.

We have rarely seen anything more attractive than the Easter card which the Unitarian Sunday-School Society has issued; and its beautiful selections from the Bible, Lowell, Whittier, Celia Thaxter, W. C. Gannett and others, are well worth taking into all our Sunday-schools and homes as teachers of the deep truth that "Life is ever Lord of death."

The practice is more and more creeping into our churches and Sunday-schools of making some kind of celebration of Easter. To aid in this, both the National Sunday-School Society, 7 Tremont place, Boston, and the Western Society, 175 Dearborn street, Chicago, have published some excellent Easter services. Send for specimens.

"Every-day Religion", by James Freeman Clarke, is a volume of twenty-nine of his best and brightest practical sermons. Here and there, we imagine, a little of the "sermon" element—good when uttered by the living voice, but apt to be a little flat in cold print—has been cut out. So they are eminently readable and interesting. There is something fresh and striking in every one of them. They are admirably adapted for any little group of people meeting together without a minister—a church in some one's house—wanting sermons to read. Boston: Ticknor and Company. $1.50.

Mr. Carroll D. Wright, who is now Commissioner of the National Bureau of Labor, furnishes in his last report of the Massachusetts Bureau, some interesting returns as to the effect of college education upon the health of young women. He shows that they endure college life and work as well as young men—indeed his extended investigations prove that given proper social and sanitary conditions, a large proportion of young women are actually benefited in health, instead of injured, by college study.

The following is the attractive bill of fare which the *Unitarian Review* for April spreads before its readers: J. W. Chadwick on "The Eternal Goodness", Oliver Johnson on "Garrison", E. J. Young on "The Sufficiency of Christianity", Mrs. Kate Gannett Wells on "Socialism", Dr. Thomas Hill on "Man Finite". Chadwick also reviews the just published "Life of H. W. Longfellow".

The March number of the *Forum*, the new monthly rival to the *North American Review*, almost deceives us into thinking it is a Unitarian publication, containing articles as it does from Edward Everett Hale, M. J. Savage, E. P. Whipple, Alexander Winchell and Heber Newton. But Unitarian or not it starts with strength and good promise.

Charles Scribner's Sons have in press an American edition of Fischer's "History of Modern Philosophy"; also a work entitled "Persia: the Land of the Imans", by Rev. James Bassett, a missionary in Persia, who is said to have traversed that remarkable land thoroughly and made a careful study of both country and people.

It seems to be the more and more general verdict on both sides of the sea that Bayard Taylor's translation of Goethe's Faust is the best that has ever been made into English. It is soon to be published in the popular Chandos Classics (in England) and sold for 18*d*.

In the March number of the *North American Review* Edward Everett Hale answers the question, "Why am I a Unitarian?" The paper makes the claim that the Unitarian church is the "living church of the Holy Spirit."

The biography of Henry W. Longfellow, by his brother Samuel Longfellow, is at last ready for the public. With such a subject and such a writer the work can hardly fail to prove one of the most attractive and notable of our generation.

A History of Jewish Literature, which is praised as thorough, complete, attractive in style and "sure to become a standard", has just been published in Berlin. The author is Dr. Gustav Karpeles, eminent as a writer and scholar.

One of the very best books which the new Christianity of our day has given to the world is "A Living Faith", by Geo. S. Merriam. We are glad to say that a new edition has just been issued. Price $1. Geo. H. Ellis, publisher.

Not only all Unitarians, but all English speaking lovers of noble literature, will be interested to know that we are soon to have a new work from Dr. F. H. Hedge, entitled "Hours with German Classics".

Rev. M. J. Savage's last sermon in his *Unity Pulpit* series is entitled "An Address to Young Unitarians". It seems to us particularly timely. It can be had by sending 5 cents to Geo. H. Ellis, 141 Franklin street, Boston.

Macmillan & Co. announce the "Letters of Thomas Carlyle", edited by Charles Eliot Norton; also a "Life of Peter Cooper", that noble philanthropist whom our age cannot know too much about.

"Messianic Expectations and Modern Judaism" is the title of a new book by Rabbi Solomon Schindler, of Boston. It has an introduction by Rev. M. J. Savage.

One of the best books of quotations in the language is "Edge-Tools of Speech", compiled by M. M. Ballou, and published by Ticknor & Co.

FOREIGN NOTES.

The death of Mr. Henry Bradshaw, of Cambridge, England, is a great loss to all lovers of books. He was probably the first scientific bibliographer in Europe. He wrote very little for publication, and perhaps the best explanation of his literary reticence is contained in his own words taken from his address before the Library Association delivered in 1882. He says: "A librarian is one who earns his living by attending to the wants of those for whose use the library under his charge exists; his primary duty being, in the widest possible sense of the phrase, to save the time of those who seek his services."

The influence of Mr. Bradshaw in Cambridge was due in great part to his personal character. He gives us the key to his own peculiar popularity when he writes of another man: "He was one of those people who go on and on working and full of work and vigor, never wasting a particle of energy decrying his neighbors, and ready to enjoy himself in congenial company to the very fullest." In writing of a man of this character it is almost necessary to mention in the same breath the death of Principal Tulloch, of the Theological College of St. Andrews. He, too, was a man whose authority grew out of his influence. The London *Spectator* says of him: "The large and 'noble presence' of the man, . . his genial looks, his humorous perception of all that was bright and all that was incongruous in life, his sympathy always ready, his unfailing tenderness and understanding are identified with the place (St. Andrew's College) as the soul is with the body in which it dwells." His last book, "Movements of Religious Thought in Britain during the Nineteenth Century", came out during the holidays, only a few months back.

The biography of Louis Agassiz is to be translated into German.

The *Revue Suisse* comments upon the tardy recognition accorded to "Amiel". Dr. Presense says of him that despite his mystical analyses of his own motives; despite his much thinking about his own thought, and his con-

stant feeling about his own feelings, he never lost his loyalty to conscience.

A curious experiment has just been tried in England. It is called the House of Laymen. Just how these laymen are appointed or how many there are is not quite clear; indeed the details of the plan are not revealed. The interest centers in the fact that there has been a successful attempt to draw the laymen into serious consultation with the clergy upon matters pertaining to church government.

Heretofore the difficulty has always been that the laymen were never sure of just what footing they were upon. Now they seem to be in the position of an ecclesiastical lower house, with power to suggest business, and with the privilege of discussing and criticising such matters as are laid before them by the clerical officers of the diocese in which they may be convened.

This is a hint which may be of great use in solving the difficult problem of a combination of clerical and lay talents and energy in our own denomination. It only needs a few slight changes to make the Channing Club, of Chicago, or the Unitarian Club, of Boston, not a lower house, but a congress of equals, whose judgment and practical abilities would be of immense service to Unitarianism.

NEWS FROM THE FIELD.

The Spring meeting of the Iowa Unitarian Association is to be held April 27–29 at Iowa City, Miss Murdock of Humboldt giving the opening sermon. The ordination of Mr. Arthur Beavis of Iowa City and Miss Ida C. Hultin of Algona will probably take place in connection with this meeting of the association.

Rev. G. E. Gordon, of Milwaukee, president of the American Humane Society, has recently been spending some time in New York City, aiding the New York Ornithological Club in preparing a pamphlet regarding the dreadful destruction of birds which is going on in this country.

The Secretary of the Western Conference is giving from March 27 to April 11 to a missionary tour through portions of Missouri, Kansas and Nebraska.

Chicago.—The last meeting of the Channing Club took the form partly of a reception to Mr. Milsted, Unity Church's new minister. The principal address of the evening was made by Mr. Milsted, who spoke on "The Value of Forms in Church Service", giving hearty recognition to the thought that form without life is worthless and worse, and yet urging strongly and convincingly that the best life is always organic, that is to say, is always found connected with and more or less dependent upon, proper forms. He would have our churches work their way slowly and carefully toward a very simple liturgy; and such services as baptism of children, confirmation, uniting with the church and the communion—full of deep and rational meaning as these are or may be made to be, and helpful in many ways—he would not have our churches lightly give up. His address was followed by others pretty generally in harmony with his thought, from Geo. A. Follansbee, W. H. Furness, P. P. Heywood, Prof. Schobinger, Rev. W. C. Gannett, Mrs. Sunderland, Rev. J. V. Blake, and Mr. W. H. Roche, the president of the evening. The attendance upon the meeting was large; the spirit was the very best; eleven new members were voted in.

—The next meeting of the Channing Club is to be addressed by Rev. Rush R. Shippen, of Washington, D. C., who had his first and a very successful pastorate in Chicago, in the early times when Chicago possessed only one Unitarian church.

—The new Headquarters rooms and appointments at 175 Dearborn street are proving very attractive and satisfactory. The place is if possible more central and accessible than the old; and the rooms are much more light, comfortable and quiet, and better adapted for work. It is hoped that Unitarians from all over the country, visiting Chicago, will not forget the place, where they are always welcome.

—All Souls church has let the contract for its new building. Before this was done, the question was revived whether it would be permanently satisfactory to have the minister's residence over the church—some feeling that it would be much better and only slightly more expensive to put it at the side of the church, as there is plenty of room on the lot to do. It was deemed impracticable, however, at this late date to make a change of plans; and accordingly the contract has been let to build with the residence above and the church beneath. It is hoped the edifice will be ready for occupancy by September.

—The Charity Organization Society of Chicago has re-opened its central office at 116 La Salle street, room 4. Mr. W. Alex. Johnson, lately of Cincinnati, is in charge of the work as organizing secretary. His experience in Cincinnati will be of service in Chicago. The directors of the society hope to establish district offices on the North and West sides, and will be very much pleased to receive communications from citizens interested in the work and willing to serve as directors or visitors.

Boston.—Dr. Bartol, of the West church, has recently completed the forty-ninth year of his pastorate of that society. The occasion also marked the 150th anniversary of the founding of the church.

—Rev. Carlton A. Staples, of Lexington, lectured at the Young Men's Christian Union, Sunday evening, March 7, upon "John Adams, the Great Champion of Independence."

—Hon. George Bancroft will present to the American Unitarian Association, for the new building, a fine oil painting of his father,

Rev. Aaron Bancroft, who was the first president of the association.

—The Boston *Gazette* says: "The South Congregationalist church, under Edward Everett Hale's administration, has made itself almost as notable for its benevolent work as Mr. Hale himself is for generous theories of philanthropy and humanitarianism."

—Rev. Arthur May Knapp recently lectured before the Young Men's Christian Union on "Grecian Art, and the Masters of Christian Art." The lecture was finely illustrated by about ninety views.

—Rev. Joseph Cook has been amusing Boston for some weeks past by another series of lectures in Tremont Temple. Among his other doughty deeds he has been threshing the Universalists and the Sunday papers, at which the Universalists smile blandly, while the editors characterize him contemptuously as "that Tupper of religious polemics".

—A series of excellent union meetings for the young people of the Boston churches were held on the Sunday evenings of February, arranged by the Suffolk Conference. Each church was asked to send twenty of its young people as delegates, otherwise the attendance was free. Most churches sent their quota, and the attendance was large, averaging from 500 to 700. The first meeting, when Rev. Mangasar Mangasarian of Philadelphia was to speak, drew over a thousand persons. The meetings were all successful except the second, in King's chapel, which was badly spoiled by too long speaking.

—Rev. C. F. Dole is giving in his church at Jamaica Plain a series of Sunday evening sermons, beginning March 14, on "Important Practical Subjects", ranging from "The Liberal Faith" to "Business", "Temperance", and "Religion and Politics".

—At Dorchester, also, Rev. C. R. Eliot is holding Sunday evening meetings specially for his young people, but all "cordially invited". The first fifteen minutes are spent in congregational singing, after which an informal lecture and answers to questions handed in about the previous Sunday's topic.

—The midweek service, each Wednesday at noon, being held now for the second year in King's chapel, is well attended. No announcement of the minister for the day is made, so that it is only the attraction of a brief half hour of worship that brings people.

—Rev. W. H. Lyon of the Mount Pleasant church is giving a course of Sunday evening lectures on "The Creeds of the Churches"—Universalist, Quaker, Hebrew, Spiritualist, etc.

Aberdeen, Dakota.—One of the most active and self-sacrificing of our frontier missionaries is Rev. A. A. Roberts of this place, who works with his hands on week days to support himself and family, and devotes his Sundays to sowing the seed of Unitarian thought wherever he can find an opportunity, both by preaching and tract distribution. He has recently been holding services in a Baptist church in Columbia. In a letter just received he writes: "Last Sunday I filled an appointment in a country school-house twenty-five miles distant, riding most of the way thither on a hay-rack, and returning on a load of hay." This is what missionary work means on the frontier.

Ann Arbor, Mich.—Rev. James T. Bixby is preaching to good congregations. His broad, rich scholarship, excellent thought and fine Christian spirit are much appreciated. The Unity Club is having a prosperous season. Its programme has been a very attractive one; at the recent "Schubert evening" an audience of over 300 was in attendance. The programmes of the club are planned each fall for a weekly literary, musical and social meeting each Monday evening from October to May, and so high a character for excellent work has the organization built up for itself (this is its eighth year) that this year it will realize, almost entirely from the regular 10-cent admissions, about $400.

Atlanta, Ga.—Mr. Chaney is exchanging for six weeks with Rev. Wm. P. Tilden.

Barnstable, Mass. — The minister writes: "By June I expect to be able to say that every Unitarian family in my parish takes THE UNITARIAN magazine. All but three families take it now." Well done!

Brooklyn, N. Y.—On March 4 Mr. Augustus D. Smith was ordained and installed as pastor of the Willow Place chapel of the Church of the Saviour. The sermon by Edward Everett Hale.

California.—During the month of March Rev. C. W. Wendte has spent some time in Los Angeles trying to help Rev. Eli Fay build a church to house the large congregation his eloquence has attracted to the Opera House. Thence he goes to San Diego and Santa Barbara in turn, and afterwards to Portland, Ore., and Tacoma, W. T.

Champaign, Ill. — President Peabody of the University of Illinois is carrying out the admirable plan of having a course of sermons delivered in the University chapel each year by representative clergymen of the various leading denominations. Of the sermon given in the course recently by Rev. O. Clute, *The Illini* (the college paper) speaks in the highest terms, ranking it among the ablest ever given there.

Clifton Dale is a part of Saugus, Mass. There has been a little Methodist church here, but the population, which is constantly growing, wants a service broader and more in accord with the spirit of the time. Unitarian services have been begun in a hall and are attended by from one to two hundred people. There is good promise of a permanent congregation.

Concord, N. H.—There was an interesting service here Wednesday evening, March 10, for the installation of Rev. J. B. Gilman, who, after three years in his first parish at Belmont, comes to this larger and stronger work. Rev. Brooke Herford preached the sermon, Rev. E. H. Hall gave the charge to the minister; Rev. S. C. Beane, the last pastor, addressed the people, and Rev. W. P. Tilden, once settled here and always lovingly remembered, gave the prayer of installation.

Denver, Col.—The society here is pushing ahead vigorously to turn its dream of a new church home into realization. As a pleasant way to increase the public interest in the new movement and at the same time to realize a little money, a "Unity Church Souvenir" has been prepared—a most tasteful little pamphlet, containing photographs of the old church and the proposed new one, with a very brief history of the Unitarian cause in Denver. This souvenir is sold for $1 per copy.

Des Moines, Ia.—Rev. S. S. Hunting has resigned his pastorate at this important point. He and his wife have given here five years of valuable service, which will count for more and more as the years go by. Des Moines is one of the most flourishing of western capitals, and its Unitarian society is destined to be a strong force in shaping the thought of a large section.

Gardner, Mass.—The Unitarian society was begun here about two years ago by the Rev. A. C. Nickerson, who worked it up as a missionary effort in connection with his own parish at Templeton. It began with twenty-five, and it has grown to fifty-seven families, with a good Sunday-school of over sixty children. At present they are meeting in a little court-house, but are preparing to build. They have just called the Rev. C. T. Bradley, who joined us a little while ago from the orthodox Congregationalists in Connecticut, among whom he held a position of great respect.

Geneva, Ill.—The Unity Club, in connection with its Longfellow studies of the winter, has had two unique and most enjoyable "Longfellow Receptions", with tableaux, songs, recitations, and the "Courtship of Miles Standish" dramatized in five acts.

Gilmantown, Wis.—Rev. N. C. Earl has been instrumental in organizing a Union church of forty families, and the people have nearly completed a church edifice costing $1,200.

Greeley, Col.—A fine lot has been agreed upon and the work begun in earnest of raising money to pay for it and build a new church. Mr. N. S. Hoagland, of the last Meadville class, who has been here for some months, is giving excellent satisfaction. The society say he must be ordained soon.

Hart, Mich.—Rev. E. P. Gibbs, of Grand Haven, has been preaching here in the court-house to large audiences every Tuesday evening since January 19, and has engaged to continue until the middle or May. A church of twenty members has been organized, and a ladies' society of fifteen members.

Hopedale, Mass.—"The Worth of Our Religion" is the title of an impressive sermon by Rev. Lewis G. Wilson, just published by his parish.

Indianapolis, Ind.—A correspondent writes: We have no Unitarian society here now, but families of our faith generally worship in Rev. Oscar McCulloch's independent Plymouth church—the largest in town, and always well filled. He is an able, interesting preacher, and at the head of nearly all our benevolent enterprises. He is non-sectarian and of the utmost liberality, and is doing great good in the city.

Kansas City, Mo.—The pastor, Rev. Robert Laird Collier, has just gone for a trip of a few months to Europe. Rev. Rush R. Shippen, of Washington, preached here March 21 and 28, and the Western Secretary is to preach April 4. The project for a new church is by no means dead. Readers of THE UNITARIAN will be interested to know that Kansas City is the latest candidate for our "Banner". Word comes from there: "We are hoping now to send you 100 subscriptions for THE UNITARIAN before we are done."

Kenosha, Wis.—Rev. J. H. Crooker, of Madison, has recently been making an effort to resuscitate the Unitarian society here, having himself preached three Sundays and the Western Secretary one. The Kenosha Unitarian church, a comfortable building, well situated in the town, containing an excellent library of scientific and liberal books, has been for several years closed, partly because the town has been languishing a little in a business way, and partly becase it seemed so difficult a task to think of finding any minister who, for a moderate compensation, could be obtained to at all acceptably fill the place made vacant by the going away of the Rev. H. M. Simmons. But now the business condition of the town seems to be improving and the Unitarian people of Kenosha are beginning to hunger for the Unitarian gospel and to awaken a little to the fact that though there is but one Mr. Simmons, there are many able and excellent Unitarian preachers and pastors, and so the hope brightens that at no very distant day a spring may come to this too long hibernating society.

La Porte, Ind.—The Unitarians here are talking about a new church. The matter is in the hands of a committee.
—Rev. A. G. Jennings has read several papers before teachers' institutes lately.

Lawrence, Kan.—Mr. Howland has

heen giving some Sunday evening doctrinal sermons to large congregations. The new Unity Club is prospering finely.

Leominster, Mass.—Rev. W. H. Savage has resigned his pastorate, to take place Nov. 1. His work here has been an able one.

Longmont, Col.—This is one of the most charming of spots—ten miles north of Boulder, near the mountains. Miss Anna J. Norris has been holding services here for several Sundays in a small hall, with audiences gradually increasing from thirty to seventy-five. She is not without hope of establishing in time a self-sustaining society.

Los Angeles, Cal.—The prosperity of the Unitarian society under the leadership of Rev. Dr. Fay presses upon the people the need of a new church. Dr. Fay has generously offered to give the society a lot whenever they are ready to build.

Louisville, Ky.—A Sunday evening service of song is held in the Unitarian church once a month, the exercises consisting of music, prayer, scripture readings and a short practical address. At a recent service the pastor gave an address to young men, and distributed 200 copies of Theodore Parker's "Letter to a Young Man" among the large congregation.

—An efficient worker in the post-office mission writes: "Only one Unitarian church in the whole State of Kentucky! Is not here a subject for the next Western Conference to consider? Plainly there ought to be a liberal society in every town. Is there not some one or some way to commence missionary work? Our post-office mission, feeble as it is, is trying to be an advance guard."

Lynn, Mass.—The Essex Conference held a very stirring meeting here on March 4, with papers on "The Survival of the Fittest in the Domain of Morals", by Rev. T. E. St. John, of Haverhill, and "Transcendentalism in Science", by Rev. John W. Hudson of Peabody, together with a discussion of the question: "Can Religion be taugbt in our Public Schools?" led by Rev. E. B. Wilson, of Salem.

Madison, Wis.—The beautiful new Unitarian church, stone, a gem of architecture, well adapted for working purposes, and excellently located in the city, was dedicated Sunday, March 7, Rev. T. B. Forbush of Detroit, and Rev. H. M. Simmons of Minneapolis, formerly of Madison, preaching morning and evening to congregations filling the church to the doors. With the help of this fine new building Mr. Crooker's vigorous work in Madison will go forward now more effectively than ever.

Manly Junction, Iowa.—Mr. and Mrs. George Holden brought here from England a hearty devotion to Unitarian thought in which they had been educated in the church at Lydgate. For many years they heard in America no Unitarian sermon, and only knew of Unitarianism here as a report from distant sections. But the Post-Office Mission, in charge of Mrs. Cole, reached them and gave them fellowship and encouragement. They sent for Mr. Clute, who went to them on Sunday, Feb. 7, and preached morning and evening to the largest congregations ever known in the place.

—Rev. Ida C. Hultin, of Algona, visited and preached here March 9 and 10. The congregations filled the school-house to overflowing. The people gave generous entertainment to the preacher's word, and equally generous entertainment to *her* at the hospitable home of Mr. and Mrs. D. A. Mitchell.

Milbury, Mass.—The Unitarian society here, after having held their services for two years in a hall, wish to build a church. The cost will be $5,000. They can raise $2,000 among themselves by a hard trial, and would be very grateful for aid from any of our stronger churches.

Milwaukee, Wis.—After an interregnum of six months since Mr. Gordon's resignation, the Unitarian church has called Rev. T. B. Forbush, of Detroit, who has accepted, to enter upon his new charge the first of May.

Moline, Ill.—The work begun here a few months ago by Rev. Arthur M. Judy, of Davenport, Iowa, goes forward with spirit and force. At the start he had almost no encouragement outside of a very few who knew him from his work in Davenport. His congregations have steadily increased. On Sunday evening, March 14, Rev. O. Clute preached in his place to a congregation of one hundred people. Mr. Judy carries on this work in addition to his regular work in Davenport.

New Orleans, La.—Rev. A. D. Mayo, preaching in the Unitarian church a few Sundays ago, remarked that he had not seen so good a congregation there since the years preceding the war.

New York City.—All Souls church is listening to a course of eight Sunday evening sermons by "Young Unitarians". Besides the pastor, Collier of Hingham, Crothers of Brattleboro, St. John of Northampton, and Russell of Weston, have spoken in the course so far. Jaynes of West Newton, Bulkeley of Concord, and Day of Newport are yet to speak.

Omaha, Neb.—A correspondent writes: "We are prospering in the Unitarian society. Since the first of March we have had twenty-five additions to the church, the congregation fills our auditorium, and the people are saying we must have a larger."

Philbrook, Montana.—There is a little circle of Unitarians here who would be glad of Unitarian literature. Our Uxbridge Society sent them a barrel of books and papers last year, with which they started a Sun-

day-school, but a Methodist circuit-rider appeared on the scene and appropriated the school. The Methodists were glad of our books, however, and are circulating many of them. Any books or papers may be sent to Mrs. J. M. Burleigh, Philbrook, Mont.

Portland, Oregon.—Each winter, for seven years past, the Unitarian church has had a course of Social Science Lectures. This winter's course closed March 24, the lecturers having been Miss Kate N. Tupper of Portland, Rev. R. W. Sill of Salem, the Catholic Bishop of Oregon, Prof. Grossman, late of the University of California, and Mrs. G. W. Chander, of the College of Fine Arts, Syracuse University.

Springfield, Mass.—The Church of the Unity has just raised $530 for the American Unitarian Association, as compared with $147 last year.

St. Louis.—Tuesday evening, March 2, was held at the Lindell Hotel the second meeting of the Unitarian Club. Nearly fifty gentlemen sat down to dinner at 7:30 p. m. After dinner a paper was read by Rev. J. C. Learned on the subject, "What a Unitarian Club can do for our churches." The paper was admirably discussed by the laymen. Probably a dozen members of the club spoke to the subject.

St. Paul, Minn. — Mr. MacCauley's preaching has attracted an unusual amount of public attention during the past winter. A large study class in the Unitarian society is engaged in studying Dante this season: and (thanks to the efforts of Miss Beals) a course of twelve free lectures, mainly on topics of political science, is being given in the Unity Club room by leading educators, editors, clergymen and others of St. Paul and Minneapolis.

Terre Haute, Ind.—In this city of nearly 30,000 population and the seat of the large State Normal School and a Polytechnic Institute, it would surely seem as if there ought to be an active liberal society. There is here an unused Universalist church building. Our Indiana state missionary and the Western Secretary have each been here a Sunday recently and preached to good audiences, and there is a little hope that there may be further services.

Vineland, N. J.—The Unitarian society here is working hard to cancel a debt that has been a burden for a number of years. By energetic work nearly the required amount has been secured, and soon its ivy-covered church will be entirely free from incumbrance.

W. S. Rockstro's great work "A History of Music", has just been published in London, and will be brought out at once in this country.

CALENDAR FOR APRIL.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Emerson by Mrs. E. E. MAREAN.)

1. Th. All are needed by each one:
Nothing is fair or good alone.

2. F. Around the man who seeks a noble end,
Not angels, but divinities, attend.

3. S. Live for friendship, live for love,
For truth's and harmony's behoof.

4. S. *He who feeds men serveth few,*
He serves all who dares be true.

5. M. No fate, save by the victim's fault, is low,
For God hath writ all dooms magnificent.

6. T. Love shuns the sage, the child it crowns,
Gives all to them who all renounce.

7. W. That book is good
Which puts me in a working mood.

8. Th. There is no great and no small
To the soul that maketh all.

9. F. There is no might in the universe
That can contend with Love. It reigns forever.

10. S. Love works at the center.

11. S. *The word unto the prophet spoken*
Was writ on tables yet unbroken.

12. M. On, bravely, through the sunshine and the showers;
Time hath his work to do, and we have ours.

13. T. Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand.

14. W. Scorn trifles and embrace a better aim!

15. Th. What is excellent
As God lives is permanent.

16. F. Tell men what they knew before,
Paint the prospect from their door.

17. S. The beggar begs by God's command,
And gifts awake when givers sleep.

18. S. *Nor art, nor power, nor toil can find*
The measure of the eternal Mind.

19. M. Deep in the man sits fast his fate
To mold his fortunes, mean or great.

20. T. I share the good with every flower.

21. W. 'Tis man's perdition to be safe,
When for the truth he ought to die.

22. Th. Heartily know,
When half-gods go
The gods arrive.

23. F. This passing moment is an edifice
Which the Omnipotent cannot rebuild.

24. S. Ever in the strife of your own thoughts
Obey the nobler impulse.

25. S. *'Tis nobleness to serve—*
Help them, who cannot help again.

26. M. Thy fortunes as they fall
The bias of thy will betray.

27. T. The soul
Shall have society of its own rank.

28. W. The brook sings on but sings in vain,
Wanting the echo in my brain.

29. Th. Oh, what is heaven but the fellowship
Of minds that each can stand against the world?

30. F, Do thy best,
Without remission, without rest.

BACK NUMBERS STILL WANTED.

We wish heartily to thank the friends who have kindly heeded our request of last month to return to us unused sample copies of the January and February issues of this magazine. Some hundreds have been received, and they will be of great service to us. But we need more still, and so we continue the request. Any one who has even a single superfluous copy (of our Nos. I. or II.) will do us a favor by sending it to this office. We will gladly return postage.

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By BROOKE HERFORD.

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Topics, questions and hints to aid in home or club study of the poets. Prepared by W. C. Gannett with the help of members of the St. Paul Unity Club.

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